

KENTUCKE GAZETTE.

SATURDAY, NOVEMBER 10, 1787.

A LETTER addressed to NOVITIATUS,

SIR,

The blood red hands, and the distorted features, with which the *Virginian* appeared at the late Convention, were the intimate companions of a distorted brain. The late animadversions on his political character and publications, had unhappily aggravated a disorder, of which alarming symptoms had before frequently been observed in his conduct; and that last composition confirms the melancholy fact, that a desperate infamy hath seized him.

As you, Sir, (though I believe it was far from your intention,) have contributed to the increase of his misfortune, it seems peculiarly ungenerous in you (excuse plain dealing) to ridicule what should rather be considered his affliction than his crime. To account for this inhumanity, I must suppose, that being a stranger to him, you have not adverted to his condition. Therefore, I shall take the liberty of proposing a few of the many questions suggested by himself, which, I am persuaded, will convince you of your error.

How do you account for his not entering into the merits of the cause he was anxious to plead, until after its final decision?

When he attempts to reason, does he not wander into a rhapsody of words without pertinent ideas?

Like other Bedlamites, does he not affect superior sagacity, and realize dangers that the sober-minded know to be mere phantoms?

Can it be possible for a man, who seldom goes into company but when business calls him, & who never solicited the interest or the vote of an individual, to court honour and popularity?

Is it not madness to boast, that he is an honest inoffensive man, and at the same time, be guilty of the most glaring perversions of truth and scurrilous abuse?

Would any one in his sober senses glory in a petition, that is fraught with the most injurious falsehoods?

Is it possible for a Christian in his right mind to apply passages taken from the sacred records, to the most judicious and perverse purposes?

Are not all human beings subject to the most unaccountable terrors and disgusts in some instances, whilst they manifest an uncommon degree of genius in others? This is precisely the case with the *Virginian*. His strokes of wit are exquisitely sublime, & the delicacy & keenness of his satire are absolutely incomparable; but when he turns his attention to the *Great Men of Kentucky*, hear how he raves. Fortune hunter, tyrants, partisans, vultures, the most unparsable monsters of iniquity. Then in a moment he is filled with horror, as if a pack of hell-hounds were let loose upon him. He prepares himself for the most excruciating torments devoutly prays to God, and with christian fortitude and resignation yields up the ghost.

When I read his last performance, it brings to my remembrance a Gentleman, who, to disprove a charge of lunacy, removed a brick building to a more convenient situation, by a device that could never have engaged the thoughts of a reasonable man. But unluckily the expence amounted to four times the value of the house, which effectually confirmed the charge. So the *Virginian* by labouring to display superior talents, has proclaimed to the publick, what was only suspected before by a few,--that he is a madman.

Now, Sir, instead of exhorting him to be a good man, (which in charity you ought to believe is true of all but Satan,) you had recommended the well known remedies of shaving, blitting, and low diet, as indispensable to his case, you would have given a better proof of your penetration and skill. You ought also to have suggested to his friends, the necessity of administering large doses of Ratan to allay the turbulence of his spirits, without which the other articles may not be efficacious.

Perhaps you will retort, and say that I have been imprudent as yourself. I confess the fault: and, by way of apology, beg leave to observe, That I considered his publications, and some of his more private compositions, as malicious attempts to assassinate the characters of those who had thwarted his ambitious designs. Therefore, as a murderer is executed to prevent a repetition of the crime, I stated his political conduct and principles in their true point of view, that he might no longer have it in his power to injure others. But when I find that he has likewise suffered his envy and ambition to destroy his own rationality, I am resolved never again to interrupt the *CRAZY DOCTOR*.

In witness whereof, I have hereunto affixed my signature this 27th day of October, 1787.

A KENTUCKEAN.

B. Brooks

MR. BRADFORD,
AMONG all the objects which have in any age employed the attention of mankind, the education of youth is of the first importance. All moral and political writers have considered it in this light, and volumes have been composed on the subject. Perhaps nothing can reflect a greater disgrace upon human nature than the general neglect of those easy and natural methods by which the tender minds may be enlightened and the heart impressed with the principles of virtue and honour. The sad misfortune is, that superstition and party spirit have generally intruded the baseness out of the hands of the liberal and disinterested, and our youth are from their cradle infected for the service of some sect or interest in church or state. Every neighbourhood encourages schools under different teachers according to the different doctrines which are prevailing among the people; and in the parity contention for a trifling salary, the masters degenerate into traders of knowledge and consult more what will sell best, than what will be of most advantage to their pupils in future life. In such a situation there are but two resources for the encouragement of real knowledge and the improvement of the human mind. Either the slate must take up the management of this important business, as is proposed by one of the laws or bills in the revised code of Virginia; or a number of select and honourable gentlemen must be intrusted with it and enabled to undertake considerable designs for the benefit of the rising generation. Such a body of men I have hoped to see in the trustees of the Transylvanian seminary, especially as there seems to be many gentlemen of respectable characters appointed from the different denominations among us. I think there ought to be different denominations to preserve a jealousy in those cases where the writer who appears in your fourth paper says it is a virtue; and watchfulness where it is a duty. I think also it is very happy that they are men of respectable characters and enlarged minds; because if they were not those jealousies might degenerate into feuds or quarrels and that watchfulness might produce a continual opposition to every proposition for the public good. Whenever there appear any unnecessary delay in the steps which are calculated to promote the design of such an institution, it must arise from one of these causes either a weak and unjustifiable jealousy; or from the discovery of partial intentions and unjust views in those who have recommended any particular plan. I am far from presuming to say that the honourable board have made unnecessary delays. If they have I am far from judging from which of these causes their delays have arisen. However it is pretty evident that if any plan is ever proposed or elbowed without the appearance of moderation and impartiality; no authority can prevent jealousies from arising, and when they have taken place it will require more than professions of liberality to remove them. Wisdom and virtue Catholicus excellently observes, are the faithful guardians of liberty; and for this reason it is incumbent upon the Trustees of the Transylvanian seminary to be faithful guardians of wisdom and virtue. For though the policy of our country has cut the sinews of ecclesiastical ambition by abolishing all partial emoluments; yet it is possible that religious faction may be more than ideal. There was a time when Christianity was the general religion of a country without any partial emoluments; and yet faction soon began to rage with excessive fury. If then the board should exercise an absolute credulity in the Teachers of any particular denomination; might they not soon pollute those partial emoluments in an opulent seminary which the policy of their country may have denied them? Or if a majority of Teachers might be chosen from any one denomination, as Catholicus seems to plead; would not those, who have the most learned men among them gain the ascendancy from the beginning, and probably hold it out to the end? I am not for banishing religion from seminaries of learning; but I think there is a difference between schools and churches. It will be sufficient to inspire the tender minds of youth with a reverence for the religion of their country; and a sincere benevolence for all who profess it. But there are only two ways that I can see to prevent

a seminary of learning from being subservient to the views of a particular sect. Either the teachers must be chosen in some equal manner from the different denominations of christians; or the board should take effectual measures to make the Teachers sensible that they are employed to enlarge the mind and not to hamper it with prejudices; that they are to promote virtue and the love of truth by their conversation and example; not to train up their pupils for the controversies of particular sects. I offer these thoughts to the public as an individual who am concerned for the welfare of others; and as a particular well-wisher to the Transylvanian seminary. I have to good an opinion of the Honourable Board, that I am perswaded they will never employ their influence to serve the ends of any party. They will never sacrifice to partial or private interest the property which has been intrusted with them for the most important purposes of society. Whenever they can see the drift prepared to receive the benefits of the institution, they will cheerfully set about their work: but they will not be induced by the subscriptions of one party to misapply the contributions of others.

A TRANSYLVANIAN.

Measter BRADFORD,

I Had a great liking to Measter Catholicus whencever I read his sermon to the Truftees, reprobating them for the shameful neglect of their duty. I thought his treatise very edifying I can assure you and did not expect that any man would be so audacious as to gainsay what he wrote. I do think if Roger Dean had ever enjoyed the advantage of a learned education he would not distract the meaning of such a deep righter. How could he be such a fool as to think that the history of any heathen god could be unknown to such a man. I am mighty glad to see him so well answereid: for I am certain it can be none but Catholicus himself under a fictitious name. For all our great righters take upon them fictitious names that they may escape our applaue. I was right down glad to see how cleverly he beat Roger Dean in his own way: for he has spelt ten words wrong for Roger's one. Ay let Measter Catholicus alone, faith. He'll take care of himself I'll warrant ye. He's the only righter I ever saw who instructed me, that it was a duty to REGARD THE INTEREST OF OUR MORTAL PARTS THAT WE MAY THE BETTER SECURE THE INTEREST OF OUR IMMORTAL PARTS. Confound me if I have not always supposedit that it was better to mind the main chance, and now I find it is better for the next world as well as the present. I am the more confirmed in this notion because I see the preachers of the gospel sometomes right keen after the aaffairs of this world, and they either quit it for some other calling or look plaguy cast down when matters do not go right. So Sir, I think Measter Catholicus is a very good Christian and his gainfayers ought for shame to stop their mouths.

I am sir,

Your humble servant

PADDY MONEY-MAN.

Copy of a Letter written by Captain Sullivan, to his Excellency Don Diego Gordeque, his Catholic Majesty's Minister Plenipotentiary to the United States of America, extracted from the Columbian Herald, of the 6th Inst. printed at Charleston, South Carolina, the Editor of which asserts that it was taken from an original Copy in the Author's own hand writing.

*State of Georgia, Frontiers
of the Creek Nation, 1st of March, 1787.*

May it please your Excellency,

HAVING waited thus far in expectation of per-
mission to join the Spanish troops in South-Amer-
ica, and having expressed to your Excellency an
ardent inclination to obtain the mere honour of serv-
ing in any Spanish regiment as a volunteer; which
requisitions as they were not complied with in due time
I beg leave to decline the acceptance of any rank or de-
gree in the service of his Catholic Majesty.---The annals of history must have informed your Excellency,
that many nations have had abundant reason to deplore
the impolicy of those whom they had invested with
the powers of government, in fighting the protracted

